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Group III, N.Y.C.

MR. NYLAND: So, here we are again. I hope that every two weeks is enough, together with, some of you, for Monday and some who come to the country. In the beginning sometimes the appetite is much more than you can digest. After quite sometime it seems then that there is much more desire and you don't get enough and after some time you will strike a balance. It is usually that way in life as one lives it. Enthusiasm of youth and the ability to do, and after some time a certain quiet period, and then it gradually ebbs away a little bit and certain things become too common place and also one has lack of interest, with Work it can continue for quite sometime. Because when one can, when one can understand the meaning of Work in daily life there is really no end to it, because daily life can continue for any one who wants to live on Earth, provided he is sufficiently interested in what life on Earth could give him. And one hopes that the adventure and the wish for extracting certain things from ordinary life as it is given to all of us, that it will last for a very long time, and as I say in the beginning, there is really no doubt about that. When one starts to Work, and by the way, I think two weeks ago I said, for those who are interested in Monday that they could come. I meant in connection of course with the judgment of the nucleus. Because they still remain responsible for the maintenance of that group, and if they agree unanimously that someone is not as yet right for the group as a whole, without a judgment really about the quality of the person, and it may be that the

person feels that he needs something, it is then really necessary to convince them, because they, I have asked them, to take that responsibility. There was a little misunderstanding about it, and don't misunderstand me now again. There is no exclusion for anyone who honestly wants to come. But the nucleus is responsible for the maintenance of a level which has to do with Work, and Work as a result giving them an experience; and the discussion of such experience. Because it is Work it is useful to talk about it. But there cannot be, and I've said that before, a particular kind of argument or even a wish to describe your own life. Because for that we don't have such groups. We have very definitely in mind dissemination of the ideas of Objectivity, and we believe, as a group as a whole, and that is what we have been talking about for the last years, that that what is promulgated by Gurdjieff and what is written in ALL AND EVERYTHING is very much worth while for a person who really seriously wants to consider his life, and wants to find in the ideas an answer to several of his questions. So with that in mind one has to limit every once in awhile, and try to separate pure curiosity from a desire which is honest and serious. And I say Monday evening has a perfect right to make that kind of a judgment. Because they have to maintain that kind of a level. And if they are afraid that there are, when there are too many influences which might be deteriorating, or influenced in the wrong way, they know for themselves what they can handle and what they cannot handle. We have no open meetings at the present time. Open meetings are simply held to arouse curiosity in an audience. Particularly for those who have really never heard anything about Gurdjieff or when they have heard certain things are kind of topsy-turvy and twisted about it. And there is, without any doubt, tremendous amount of misinformation about Gurdjieff, and also there is a great disagreement between different people who profess to know about Gurdjieff. And when there have been influences of Ouspensky, and Nicoll, and some of the others, who have given besides what they thought Gurdjieff meant, a little bit of personal interpretation. You cannot expect the person who reads it to know really

what is what, and you would be liable to take things simply because they have been written; and therefore they ought to be true. Of course it isn't at all the case. Even scientifically there are many articles published about similar subjects which have different kind of theories, you are not going to believe one or the other unless there is a certain logicality and also to some extent when it confirms you own experience and this applies to exact science (is as) well as to psychology or any other kind of a knowledge that you what to pursue. And the same thing holds true for yourself whenever new Work is presented in such a way that it gives an indication and a knowledge for yourself to know what to do with it. You have it in your own hands then to have a perfect judgment for yourself if it is really the right kind of a thing for you or not. If I want to taste something I will know if I like it, and if I taste, and it may taste good, but I eat too much, I may not like it. Because I must come to a conclusion for myself that certain things are right even if they have to be taken in a certain measure. And I'm not such a fool to simply say I drink ten gallons of water because someone else told me it was good for me to drink water. When one has Work in mind and you want to find out what is the value of Work for yourself, the way to find out is to weigh it, and to see how heavy it is. That is the least you can do when certain things are being said that with the prescription you have to apply it. That you actually apply it then in the best way you can. If there is a chemical experiment which gives certain substances which apparently seem to be worthwhile you cannot really believe it unless you can run the same kind of an experiment and obtain the same kind of a substance. That is simply the rule of the game and it applies to this Work as well as to any other form of scientific or artistic knowledge. So I wanted to say that by the way, because there may have been a little mis-understanding, and it would be detrimental for you if you don't adhere to it. The reason is very simple, when you take already too much out of curiosity you might eat. What is the result of Work on a person. It simply means that gradually he starts to obtain more understanding of himself. That is, we are

after self-knowledge, and the kind ofSelf-knowledge which has value and which if possible can remain of that same value as years go by. Because we as human beings living in life of course experience a great many things, and we add as we continue a little bit every day and every year. And even if we call it maturity, it simply means that there is a fund of knowledge which then is stored away in the brain, or somehow as dexterity or sometimes as an ability to feel, and to that now I add certain things which are un-natural, to the condition in which a man is on earth. I say unnatural, Because if they were natural, they would already have been given to one. I think you ought to be quite clear about that particular question; would Mother Nature keep anything away from you when it is natural and She wants you to become a natural product. That is, is there anything on Earth that is taken away by someone else so that you can't reach it. It's important to see this because anyone who has sufficient wish for adventure will continue to want to live in life and extract from it certain things that he feels are right and palatable, and in order to satisfy his knowledge and his thirst, and inquiry and even research, among the different facets and facets of ordinary life as it happens to be and as Mother Nature happens to present it. A person who remains alive and keeps that interest will try to find out constantly what is what about nature. And there is really even at the present time much more so than hundred years ago, practically no limit. Because our systems of communication, the way we can now reduce the time, as it were, to go from one place to another, the way we can even telephone long distance, the way we can fly in two or three days or in five hours across to Europe, and all the different countries that we have learned about when we were quite young and were inaccessible, at the present time we go further in our, so-called, progress. And I don't think there is anything in Mother Nature that is going to be hidden if we continue to try to find out what it is. Because that I think is a very honest desire, and I think it's quite permissible. I think it is even in that way, that perhaps we uncover a little bit too much, and that maybe if we do, we may not be equipped as yet to take it all. We talked about that sometime ago, about the question of

atomic suicide, of having too much knowledge and too much energy released which is now going to plague us. And of course it is exactly the same way with any kind of food natural or un-natural, or we prefer to say, great natural that is, of a certain kind which is not belonging to Mother Nature but it belongs to a different kind of a level which we call a little higher perhaps even sometimes called spiritual. And that if one has a little too much of that it also is going to plague us. If we eat too much we know that the body reacts to it. If there is too much in one's head it becomes confused. If we have too many emotions and too deep, we become hysterical. Life really regulates it for us, and Mother-Nature allows at certain times just to give a little view of what it might be if a person just went ahead without using his brain, and I think a little indication like an earthquake or a cataclysm is sufficient indication that one has to be quite careful and don't play too much with fire. I think in that way Mother Nature teaches us, and we have to learn when it is being taught, that we take it. If we don't take it we're foolish, and in all probability we would perish in that kind of an attempt. Life as it is in Nature is also a school, and it cannot be dismissed. Now we introduce something different, that is, there is what we call objectivity. Objectivity is freedom. Objectivity means that of regarding my experience of myself, I am impartial. It's completely contrary to what we are taught in ordinary life. Because we are educated to become identified with what we are doing, and not only that we love it, if it really is right and worthwhile, and if we have enough sense to give certain attention and enthusiasm, but we also want other people to admire it as a product that came from us, and the whole idea of becoming respected and also the other part of it, to become conceited, is all natural with all of us, and it belongs to our identification process, of being completely one with whatever we are doing and remaining part of it. So that even we say we claim the Earth, because we are part of the Earth being born here, and therefore we feel entitled to do almost anything with the Earth as long as we believe that it is so called for the benefit of mankind; of course that is quite wrong, we know that; we don't do things

for the benefit of mankind at all, even if we claim it. We do it for the benefit of ourselves. We do it because we are proud, or we can make a better living, or in certain ways we can be considered clever, or if we learn how to manipulate the different economic forces, then we become really well known, at the same time I think in the process, we very often forget what is being done to someone else, and simply because we wish to live in a certain way, we exclude a great deal of the influence it might have on someone else we don't even know. If I write a book and it is published and there areceertain things in that I like and I want to communicate, do I really know what kind of an influence it will have on other people who happen to read it. Every once in awhile I talk about Goethe, w who has written a book at a time when he was quite young and bothered by all the problems of youth, and he calls it the "Suffering of Werther" that was the name of the man and unfortunately in that, this young man, Werther, hedidn't know very much about life as a whole and it became too much for him, and finally in the book he committed suicide; and so this book sold a great deal at the time in Germany, and it was then several times, that there were suicides in increased number, and that quite often the book was found, by the person who discovered this suicide, lying open at the page where young (Werther) did the same thing. Now it may have been quite right for Goethe to try to get rid of his thoughts, and I am quite certain that it helped him, butit may have caused a tremendous amount of difficulty for other people who just could not stand it. The danger of Work is also that prematurely you try to do certain things with the principles of Work, for which you're completely un-equipped, and whenever you now try to Work and you select the most difficult times when you are so completely identified with what you are doing,you start on an impossible task. And you find out of course that you cannot do it, if you're honest. And if you are not honest, you start to interpret it hoping, hoping, that it is actually the result of that kind of Work, it's completely wrong; and you're on the wrong road. That is why one has to be very careful in the beginning, to know how to begin, and how to continue,

and not to over-eat, and to do it slow. Because what is really this question of introduction of something unnatural into our natural state. When one simply calls it something objective into our subjectivity. Are we ready for that kind of an introduction, and are we ready for whatever t the results even may be. Because there's no doubt there is going to be some kind of a result. If I increase the knowledge of myself, if by certain means I start to discover that I am a little different from what I always have thought, that maybe I don't like it. And maybe there are certain criticisms which I always have avoided, which then have to come to the fore-ground, because, I say, I want to remain honest about myself. And if I cannot stand it, I become confused, and if I want to continue on that kind of a road, I know that it will go in the wrong direction. Because it is not self-knowledgethat I then will get. All I will get (15) a little additional knowledge which constantly in my life time, as I lived, I have covered up, and by means of associations in my brain, I've explained it, so that I will, would be, able to live with it. But really the things that are disagreeable or that I for myself really cannot stand when I now uncover that that is the real truth, I cannot really live with it. And the whole question of identification, that when I add more knowledge to now what I already know, and the kind of knowledge which I have shyed away from because it was not, not so nice for me, when that now appears I remain identified with it and I start to criticize myself and I start to feel very uneasy about having to continue to live and I lose confidence and after some time I really don't want to do anymore because I'm so afraid. I really do not know how to take myself; when and that what I then uncover comes to the fore-ground in such a way that I say, it's really wrong for me to be that, and when I keep on thinking I say, but it isn't true, I am not that way. I don't want to accept it, and I still continuing in wanting to acquire more and more knowledge of an objective kind, I have to come to the conclusion that, that is really me. Then what does one do. Because this is also feed and it's also a fact of myself, and I want to shy away from it because I don't want to face it. And I have

fear that when I face it, I will not be able to know what to do with it. The reason I talk about Work this way is simply to indicate that it is not just some, something, that is roses roses, and that is lovely, and, you might say, jam always on your bread; because there are many bitter statements about one's self, which you are not interested in at all, and always have avoided. And that many times you even have been proud of being able to avoid them; because people would consider you clever if you could manipulate certain things in a certain way, and never mind what the results may have been for other people. It's quite often that one becomes admired simply because of such cleverness, at the expense of a great many other things, which are also quite worthwhile. Don't lets think that our world as it is at the present time is even natural. It has gone in a cultural direction, and we have called it development and surely the development has not always been roses roses for everybody. And so of course there are many people realising this, who will say that the world as it is, is not right for us. And then there are two possibilities, one is to change the world as a whole, and the other is to withdraw from the world. To change the world as a whole, it is a little difficult and we all will admit that. Because mankind as it is on earth, is already so divided, and is already in so many different places, and to some extent already has been spoiled so much. That really where will one get a world organization of any kind. It's lovely to write books about it, I came across one that's called, a "Scientific Humanism" or some other beautiful title, In which there is discussion of the possibility of a large world organization by means of teaching at universities about what man should or should not do and how, and constantly forgetting that he's talking about human beings who are not just a little brain, or not just a little feeling. But that for many of us these ideas may be perfectly lovely scientifically and they can be put in a beautiful system. But of course it never will work. Because one has not one's feet on the ground, and is not in contact with life as it is. Now the same objection also is for those who withdraw. One can have also within this life certain sects of people who

agree, and then get together and talk about it; and even have denominations and churches and religions. They even can have Swamis in an ashram. They can withdraw from the world, and have within their little world a lovely little paradise. But they are not of this world, they're, just happen to be somewhere in the world but not at all part, and you can for your own, from your own experience, simply add, what happens to such people. They become completely un-equipped to face the difficulties of the world itself, and only when they live within that, and in admiration and within that frame-work, it can be quite beautiful without any doubt, but it is Shangri-La; as soon as they are out of it and experience the winds and the mountains they shrivel-up. One is not equipped for that, and these are the two ways by which we at the present time look mostly at the possibility of a solution of the problems that we face. Because even if you say I emphasize the necessity of Spiritual life, I want to define it, I want to put it in certain words, I want to join with people who think in the same way, I want to establish a certain kind of an organisation, or a dogma or a doctrine, or a religion, or I want to write books about it with laws, and finally end up of course with the Bible, and prescribing what ought to be done, and this and that, and I become quite pious, and I go to church and I'm all right on Sunday. But again and again what is it during the week, and how much do I actually remember of the prescription. You see it is with the best of intentions that these things start and they always end up with a terrible situation, like for instance the crusades. It was well intentioned. Because there was no doubt that the Christians, the early Christians, thought that the Mohammedans were not doing the right thing and that for that reason they ought to be slaughtered. But what entered gradually in our progress, are entirely different factors which belong also to human beings but when they become apparent they take on different kind of forms, and they have really nothing to do with the development of man, than only to the extent that he became satisfied by wanting a lot of money, or by controling certain natural resources, or by being able to get cheap labor somewhere and establish an organization protect,

so called, his investment. And all the rest with a little bit of soft soft-soaping of sending some missionaries to preach Christianity. Don't think for a moment that I'm cynical, because really not, I am quite, quite well wishing for all such undertakings. But I also have to judge by results. Because here people get older, and in their life and in their particular kind of a world, they have to figure out sometimes of course where the money has to come from. But assuming that they have enough to live on, and that they have friends, and of course they have education of children, and then what are they facing in their life, in their particular ambitions, in the way they have to perform a certain task many times against their will. But they live in the country and they have to work in the city and there is the train at five minutes past eight, and they don't come home until ten after six. And then eating and maybe tired, and then friends and play cards a little, or T.V. or whatever. Where is really our interest. We can build it up a little bit by the ladies aid society and church bazaars. And every once in awhile a lecture of some visiting, I call him, fireman, and it may be in the form of a well known so and so who did this and that and there we are going and saying how wonderful. What is it to one's Self. What is really taking place within one's Self that is of value. What can we extract from such things for ourselves in our own life as we have to live our own life. And it is not made up by just listening to a lecture here and there, and it is not made up by going to the opera or hearing music, or going to museum and admire artists paintings. What is for one's Self important. Of course, the obvious answer is, an inner life which is not as much touched by the outside world, and that of course is the same kind of a principle for any kind of a religion. But a religion has to become a conduct of one's life. So that prescriptions as given can be applicable in one's daily life, the way daily life is now for us, and not couple of hundred years ago when it was much simpler to live. Now we are living with subways and with telephones, and we are living with people who are quite easily and superficially satisfied. We're living with problems of education which never occured as long as we had a

little village. So that what we have to think and do now must be adapted to the conditions in which we now happen to live. What is there in man that could still develop, that is the problem we face. Because it doesn't matter at what time of one's life one comes in contact with these ideas. One can say that after a little while living, I say maybe twenty five or thirty years, many things are already crystalised out, and we call it the personality and the beginning of one, and simply living as a personality, and performing all the good things that are needed, and to behave like the Jones, and get married and have children and have a position and a couple of cars and so forth, and two or three weeks vacation and camping with the children. It's right and I don't say it is hollow. But is it satisfying for a person who has thirst for knowledge of certain things, that is, that it is not satisfied, even if I have three meals a day. Even if I once in awhile have friends. Because with this increase communication we become more and more like a little island and we know everything about everybody, and everybody else knows the same thing. And the conversations many times are what was in the paper today, or what Time Magazine or Newsweek has published, and did you read the article of so and so and this and that. Of course it's all right. All right for ordinary life, but one gets older and sometimes questions remain, and they're not that easily solved by saying, go to a dictionary and find out a word for it, and not solved by simply having a nice little conversation every once in awhile, or even to be home and to fuss around and to be a good man, a handy man around the house fixing up this and that when the roof leaks. It's all in the same kind of a game, but where is the man at the end of the day when he looks at himself and says what actually have I contributed for myself to become more in balance, cause there has to be that kind of criterium. One is in the beginning quite up and down and emotionally involved, and it is like waves of an ocean when it is not very quiet, and it's quite right to sail on it for a little while. Because one can be clever in manipulating a rudder, or knowing how to tack against the wind. But after some time one wants a little bit diffe-

rent kind of a state, and not wishing to spend too much energy in directions where there is no direct result, because although there may be energy in superabundance in the beginning, gradually it becomes a little less, and one becomes a little bit worn out maybe, and in any event the interest disappears. I call that once in awhile that a man is on a spiral, and that, his circumference, becomes less and less and he is drawn within a center; and this is a picture if it is on the surface, and if it remains superficial, all it means is that the man's life is reduced gradually. His interests wain, his friends become less and less, he shuns away from difficulties, because he tries to find solutions by means of buying something that will take the place of that what he would be able to do if he had to, and could if he were alone, and to make it easier and a lot of push-buttons and the rest. But you see his world is very small and becomes smaller and smaller, and of course gradually he dies. It doesn't mean he finds solutions, but the wish for solving any question becomes less; and then one says I've lost interest. Of course it can happen that such interest in life already is lost earlier. That one is partly blasé and partly affected by a variety of different things which crowd in on one, and have not as yet enough place to assert themselves, and in crowding each other, they crowd some of them out, and the result is, there is an emptiness, because nothing predominates, and everything is there really because it is there, and for no other reason, and only occupies time and place, and for one's Self there is no equilibrium at all. And one has to continue to live with that. But I talk about the totality of a life-span of a man, and what he wishes to do when he grows up, when he is young to become what, and what does he really think he ought to be, and to what extent does he think he is guilty that he has not used what were opportunites for him, and honestly there is no way of judging a person guilty. The only way by which a person can become guilty for himself is the development of his Conscience. Because no one else can tell me that I am guilty that I should have done certain things. They don't know what I am, they don't even know why I don't do things, and simply because I don't conform, it does not give them a right to judge me. I am

within my own world in respect to my Conscience. All I am then is master of that what sometimes is called my fate. But the realisation of that kind of a fate, and for me the question which is still unsolved, when my conscience is not sufficiently clever to know, is that something must be there within each person which can be of help and ought to made, be made to be of help and this is what we talk about. How can I discover that what can help me. Because I face this particular problem already early when I wake up to the fact that I exist, and I have questions about my Self not knowing how to solve them and I will go in many different directions and afterwards probably find out that I was a fool, not again, I say. I am not guilty because I do such things because of reactions and states of unconsciousness. I know a little bit about how to behave in this world, I know that there is a law that I shouldn't set fire to a house otherwise I get into prison, that I shouldn't steal, that I shouldn't use vile language, and all the rest that goes with culture, with the police. But I'm not talking about such things they are small compared to the reality of one's life they still remain on the surface of myself, and at times I can brush them away, because they have not that much value. But when I face the problem that is really within me that is a different question. What is there within me that ought to be satisfied, what is the reality of my life, what is it that I call my Self and for which I want to have knowledge. What is it, the road that I must take towards my inner world, where I can, at least I can hope that the waves won't be as heavy and that there will, temporarily at least, be sheltered, or that I will not be affected as much by the conditions of life, I need strength, I need something that I can rely on, when I can say I want to, and I feel it, and I may have that wish. But the question is always can I find it within myself being brought up the way I am, and the world the way it is, and what it presents, so that even if I wish to talk about religion and use the name God, people look at me and say what, what is he, has he gone crazy; and only I can express it in the presence of a few others who think the same way and then we have a denomination and then we are excluded from the rest of the world. What is the possibility for a man to stay in

life, and to continue with his ordinary living and the necessities of life and satisfying them and at the same time build something that can be his conscience. There's only really one way that one must look at it, that is, if there is a conscience and it has to be fed by life, then my life is the only source and I know that my life is bound up by my personality and is limited and how can I build something that is already influenced by all the natural laws of the Earth. If I want to have something to rely on that belongs to a different kind of a world I know that my conscience cannot be just that natural. You see one is driven, quite definitely driven, to the realisation that a man cannot do it by himself, and that a group of people cannot do it by themselves, and that there are enough of, enough examples of such failures, when one looks around and sees this and that and such and such a person who is still unable to find an answer - - O.K. John - - So you see when I say compelled, that a person really must find out a solution for himself which has to do with life as a whole, that is how he is compelled, and the way he finds it, is through his own life, and the way he enters into his own life is by means of his Conscience. So that then there becomes much more sense in his living on earth, and there is more sense in the realisation of mankind as they are and living as they are and unfortunately being influenced by all the laws of Mother Nature and being kept by Her at the place so that they as a whole remain still useful although the little scratches that we make on the surface of the Earth really the Earth is not very much concerned by it. If She gets angry it is quite easy to kill a great many of us, if that is Her wish. To what extent She has a wish of Her own that's another question. To what extent Mother Nature is also subject to such laws that we know about, to what extent Mother Nature is part of a totality of laws of different ways of where life is expressed and not limiting it only to the expression of life on Earth and in a natural way. But now gradually starting to realise that perhaps life, if I say, it is omnipresent, that it is just not the word alone but that somehow or other when I wish to build a Conscience for myself that certain elements have to be intro-

duced which are not of this world at all. This is really what one is wanting to find, how can I reach that kind of a state of an Objectivity which as I said in the beginning is freedom for me from the bondage of Earth, from the bondage of Mother Nature, not to wish to be bound as life it it is now, as life is now for me within this world. But that I want to find out what is the principle of life. And that for that, I say simply, Life as a form in which it is represented can be separated. But how can I separate them. Because I'm bound by the form in which life appears. So that question is not so easily settled, and it will take a long time even if I knew the key how to apply it. If one says become less and less identified, again how do I do it. Because if I want to do it right in accordance with the ordinary rules of the game, I become identified with my wish to become non-identified and I get stuck. There is no question that any kind of a form of my thought or feeling remains all throughout subjective, and that even prayer to God is not helpful enough, because I do not know the language that belongs to Him; and all I can pray is in my own. Hoping of course that He will hear, but I have no assurance. Then only if I then want to believe it, and I can live in hallucinations, and I can live with the assurance for myself which is based on fata morgana I can even act in accordance with something that's just fantasy. It doesn't really matter but the identification remains. When I go to an ashram I remain identified with the Swami who conducts it, and the Swami himself must remain identified with his own ashram. Work is for one's Self, for one's Self only. Work is to develop one's own conscience. Work has nothing to do with anyone else. Work is your private affair. Work is to find through your conscience, that what is your real life and from reality of life to extend the possibility of contact with the totality of life. All of that is your private relationship. In order to create the conditions so that I can be reminded of that kind of aim one can have a group. Because when then the aim could become identical, I can be reminded when someone else is Working also as we call it. But only for having a group to establish that aim in me, and not a group to take over from me what I should do.

The responsibility must remain constantly with each person as he is as a personality. He can ask for help if he wants that, for any kind of possibility of being influenced by forces that are higher than he is, because his wish for freedom will have to lead to the possibility of unity or at least to be in the neighborhood of something that is of a higher quality. That of course is logical in one's thought, one wants in that kind of a freedom to live in an atmosphere where there is not that much bondage maybe relatively less, maybe the kind of an atmosphere which is already free from material forms as we know it, and which ever way one wants to think about it, but I will have to start when I'm on Earth. I can't wait until I die, simply I don't know about my death. I can hope for it, but the certainty that I say, which is not philosophical, which is very much down to earth and on the ground is simply I have my feet here, and I walk in my daily life, and I want in this daily life something to continue to grow and not to wait for Sundays. I want to have a contact of somekind with my conscience, so that if I knew how to obtain food for the formation of that conscience and to grow out and become a real conscience which is not a natural one, but belongs, I sometimes dare to say, belongs to God or is a conscience in the image of God. I have to do certain things for that in the Name of The Lord. I have to understand these kind of terms. Because they're not at all religious in any sense as you know it. They have to do only with your inner-life. They have to do with that which you discover when you sit by yourself and you think, and you want to come to a conclusion you want with, by, all means to have something to go on with and tomorrow morning that you can thank God to be awake and that you wish to continue to live, and that is a reason for your life to exist, and that it will last longer than just allowing Mother Nature to tell you when you can shut up. That is, that, in this life on Earth one places less and less emphasis on the natural law, but that something else could be created which could become more permanent, even temporarily more permanent; but at least of a longer time length than our ordinary life-span of sixty, seventy, or eighty years. That is where the difference is at the present time living now and not living four, five hundred or a thousand years ago, if we can believe history in any way. If we understand that what people then did in a life which for us soul

way. If we understand that what people then did in a life which for us would become completely monotonous if we lived for hundred years, two hundred years, three hundred, Methusela nine hundred, we would be bored to death, and we would welcome to die, and I don't know, of course, what happened to suicide and the rates in the olden days in the ancient world, because I don't know if there are any records of it. But if I judge it by my present interest, I think I would give up already when I was hundred years. Just to keep on repeating, repeating, what for? But you see in the ancient world there was a different emphasis. There was an emphasis of the wish to continue to live, and to allow a person when he was living on earth enough time to have enough experience which during such experience would give him the chance to free himself. You see there are two ways to look at objectivity. One is by means of a catalyzer which speeds up the reaction velocity and which, when it is applied, in life of a man living now on earth in his limited life span, would give him the opportunity of freedom in a shorter time than otherwise he would get by just experiencing life as it is. And the other is, of course, that if one continues to live in life and becomes familiar with one's self, one's own reactions, one owns attitudes, one's own limitations of taking in perceptions from the outside world, and continuing to live in contact with that what has to be done in the outside world, be it just an ordinary farmer or a native or perhaps a simple life under a coconut palm, or maybe a little difficult like an Eskimo and being subject to different changes of climate on this, on this earth. At least I would during such a life time having the opportunity of constant application become so familiar with myself that I would lose my identity, I would lose my identification with myself because I would know it all, and it wouldn't make any difference any more if I would add any more knowledge to it. Freedom also ultimately is obtainable with a length of life. But we don't live that way and we can't get it, and we can't get it in our life time now because the spiral starts to become too small too soon. When it is surface, that is the way a man dies, and nothing happens and only whatever may be accidentally developed in him, and one hopes of course that there is something of that kind of spiritual value which is not

destroyed by the death of his physical body, and it might become a spirit and it may hover around the Earth for some time, and it may be under different kind of a law, and maybe during such a law find a different kind of a Karma or at least a Karma that is expressed in a little different way. Because the worlds outside of ours, our so called, spiritual world is different from the worlds we happen to live in. But it's also possible that a man when he lives now could condense by means of this kind of Work and the introduction of something that is going to be of help to him, that is that what he wishes as freedom, he creates, something that is a freedom for him. And becomes active for him, simply because he, in the presence of that what has been created, he is reminded that, that is his aim. That is really the whole idea of 'I', simply to use that as a word to indicate what could be a man, what could he be if he were free. And when one thinks about, what is it really that binds us, I say in the first place of course this identification with that what we are doing. And of course we see examples in that, quite obviously that anything that I feel, is identified with the body which expresses it. And there is no separation between the two. Many times there is no separation between what the mind thinks and what the body has to do in order to be, remain, active; particularly if the mind has a little bit of a law as a prescription that says a man should not be lazy. So that for me the bondage is the bondage of the three centers of a man connected as he is, and he has to live, and about which he cannot do very much, because that's the way it has grown and that's the way it has become crystalized in him. So if I now wish to say I want no bondage I really mean, I want to have the three centers function separately from each other. It's really very simple, because then I say, when they are separated, they can meet on their own terms. As it is now, they are uniting more or less at least in accordance with the laws of Mother Nature. When they wish to unite as separate entities, they can then follow the laws of Great Nature. It is on a different level of course, and when the three centers are separated a man is not at all what he used to be, but it creates in him much less tumult, much less chaos, much more understanding, much more as

freedom, more equilibrium, because there is not the constant haggling between the centers, and there is not all the time the necessity that something has to be reacted on, or that as an action, as an impression reaching me, that I have to react always in the same kind of a way. The freedom we talk about is in the first place, the ability of having certain functions of one's self become sufficiently independent to stand on their own feet, and having for themselves sufficient desire to wish to unite in order to create more strength. But only to unite in such a way that the result becomes harmonious, and not disturbing. The problem is really very simply E., when I say there ought to be an 'I' who can then tell what is what and how. But I also knew that if this 'I' has to fulfill this kind of a higher function, and to some extent it is a Sacred Idea, that if a man wishes to grow, and become free, that then it becomes a Holy Affair for him to be able to say that he is in that freedom closer, one says, to The Lord, closer to the understanding of Infinity. Whatever that may mean it does not have to be defined any further. The easiest way is simply to say that with my conscience developed I know what is right and what is wrong for me, again, for me. But one does all this with the help of the forces that are higher. Because that is where the attraction comes from; from that comes within me a wish that I want to get out of this state in which I am. Because I don't feel at home and I know it is not right that I continue too long in that. And that even if I wait a little bit, even if I grow a little bit, that after some time it might be a little more difficult, because of the added crystalization processes, and perhaps even a little less desire. But the result is still possible for a man, it doesn't matter, I would say, how old he is. Because there is a long range of the potentialities remaining and to be able to be actualized when one wishes. The wish may have to become a little stronger. But the older one is the more reason there is for a stronger wish. And so it goes hand in hand, as it were, because it's not that I lose my wish more and more when I realize that I am in such a state that really something ought to be done. When I really mean it I know that my wish will be larger and much and much greater

and

and perhaps even deeper. This is the reason for having an 'I', to be able to direct how to mix the three different activities, mental, emotional, or physical of a man to become a harmonious I call it, a chord, I like music which is struck as a Do which in striking such a Do, represents for a man the possibility for growth into that what is for him more permanent. Religiously we call it simply Soul, as something that is not of this Earth, but that could start to exist after a man dies, and gets away from this Earth. But what ever may be the means and the reasons of how it ought to go and slow, and how to describe it, it doesn't matter at all if you want to call it Soul, if you want to call it in such a way that it will go to heaven about which you don't know anything anyhow. All you know is you are with your feet on the ground, all you know is that your day has to be lived, and that your contact with different people has to continue and that all the relationships you have had, and still have, have to be followed up because you must know that it is necessary to remain responsible. So this kind of Work has to be in the midst of life, in the midst of life to introduce, if one possibly can, something of the kind that I say is out of this world, asking it to stay with one for a little, to create it in a certain section of one Self and functioning, incremental function in recording facts about my life. But such facts becoming more and more truthful and therefore more reliable. This is how one Works. One creates, one asks, one asks even in prayer God help me to create something that can actually help me and guide me, that gives me information so that, then I will definitely know, and that when it is a judgment, that there is something in me which is measuring it, in accordance with higher laws, Spiritual Laws, or laws of a different kind of a level higher than where I am, surely not the laws as promulgated by ordinary people on ordinary Earth, because they don't allow me any more to develop a Conscience. That Conscience I use for Earth is quite all right for Earth. But I want to go somewhere else. One says sometimes, I want to go home. One says I am the captain of my Soul. But there is no Soul, unless I make it. So what's the use talking about being a captain. I'm not even a captain of my own body. I don't know how to manipulate it, or

do with it. I don't know enough, I can learn, but what good is it, that I learn how to take care of my body. I can learn so that I have a dexterity, and then it doesn't matter if my body exists or not. I want to go home. By that I mean, I want to leave this Earth and go really; how does one say it, the Home of my Father, or that what is Heaven for me, or that what is surely not Earthly in its qualities that gives me a chance to really understand the ways of and the means of things and that will give me the possibility of fulfilling an aim and striving and not to let up and constantly be spirited by that kind of a thought or feeling. You see this is why we want to explain about Work on one's Self. Because the aims are quite simple, and also quite obvious, when one realises what one is, and if the satisfaction on Earth is such that you don't care, and that you feel it's quite all right the way it is then don't try to Work. And when you feel that if you wish to Work and it's too much, don't Work that much, and if you feel that your ordinary life still has to be augmented a little bit in order to increase the possibility of application, go ahead. If you even feel that you want to find out what other religions are teaching, go ahead and find out. All you have to be is to want to be honest and serious. I really don't care if you want to confess Gurdjieff or not. Find for yourself what is your Conscience, what is the value, and what are the facts that you want. If you want the truth of course that truth will free you. But if you don't want the truth, maybe you prefer to remain bound. And it doesn't mean that you will be thrown into the darkest darkness, like hell, or that you have to suffer in Purgatory. It may mean that you won't get immediately to Heaven, but even that you don't know what it is, you don't even know what it could be; if it were on Earth, you would not recognise it. And may as well say Life on Earth is purgatorial and I have to live through it. What is purgatory, to be purged. To be purged of my associative thoughts, to be purged of my partiality; to be purged of such obstacles which are in the way for a full development of my Self. To be purged from the laws of Mother Nature, and to make Her understand that I have something else in mind which is not natural. But at the same time grateful

fer that what Nature has given and to which I wishtto add by means of an 'I' an entirely different kind of a concept, so that because of this, there might be a possibility that the extracting my Self from the bondage of this Earth; because of this it is practical. Because of this the attempts can be made day by day, day after day whenever you think, or feel, and then do. But you remember the doing is the quintessence, the doing is the essential part, not the thought, not to be reminded, not to have a perfectly lovely good feeling about Gurdjieff, or to be in admiration for All and Everything and reading the book truthfully. It is necessary that in your own life something takes place. That in your body actually something is established. That there is room made for that establishment of what we call an objective faculty. That you wish and allow it to be there and hope that it can grow when you have a wish to feed it, and that the wish is fundamental for all of this, because it is based on the realization of what I am, and knowing that what I am is really not good enough to even be considered a child of God. You see strange mixtures of words, threw them around any way you like, put them all in a melting pot, extract from whatever there is as seriousness, whatever there is religiously, whatever there is philosophically, psychologically, anything that you wish, astrologically, Tarot cards, I-Ching, put it all together if you wish. But extract something from it that could be called elixir of life, after all that is the whole point of one's life to be exposed to such variety of different things which you can take in, and which you can digest up to a certain point, but then what will be the use of it. You might say even I sit in front of a window, and I look out. What is the use for me to be able to look out and see what happens; just impressions in my mind, what good will it do me to add more to impressions. But when I realise in looking out of the window, here I sit — and I am part of that world I'm looking at. And I sit in a little room, and the little room is somewhere in an apartment or maybe in the country and somewhere perhaps part of a large city and the city part of a state, and the state part of the United States, and United States part of the a larger surface of the Earth, the western hemisphere and

and then part of the world as a whole, and that world a little bit, just a little speck compared to the planets and the solar system, and even that, what is it in relation to the constellations I happen to see. What is it in relation to the Milky Ways, all the different things that are there and I, poor little me, sitting in my room and thinking about the possibility of how to grow up and what to do, and what should I now do next when I get up from my chair and I want to live really. That is why we talk about Work. That is why we have little meetings every once in awhile, to remind you of the value of your own life and the necessity to develop your own Conscience.

Goodnight, I hope to see you in two weeks.

END TAPE

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